

THE ARMOURY A MAGAZINE OF WEAPONS

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ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPH. VI. II.

WARFARE

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THE ARMOURY.

The Divine Titles and Attributes Ascribed to the Popes.

In a letter which appeared in *Macmillan's Magazine* for January, 1875, Archbishop Manning indignantly disclaims the accusation that the Popes claim Divine attributes or titles.

The following authorities of the Roman Church will show whether the archbishop is quite correct, and whether the writer of "Prussia and the Vatican," in the December number of *Macmillan's Magazine*, is not borne out in his statement. This question is historical, not theological: it is a question of facts not of opinions; and we beg to remind our readers that Mr. Charles Butler, the Roman Catholic Controversialist, actually tries to justify the title of "Our Lord God the Pope." (*vide* his "Justification," page 126.)

1. In the Gloss on "Extravag. Joan XXII.," (Gloss. in Cap. iv.) Tit. xiv., it is stated, "To believe that our Lord God the Pope has not the power to decree as he has decreed is to be deemed heretical."

2. *The Apostolic Prothonotary*, (Marcellus) addressed Julius II., in the name of the Council of Lateran (1512): "Thou art our shepherd, our physician, our guide—in short, a second God upon earth" (*tu denique alter Deus in terris*). See Harduin ix. 1651; Labb. xix.; and Binius ix. 54.

3. Another authority says of the Popes, "Quod omnia possint quicquid liberet, etiam illicita, et sit plusquam Deus" (Cardinal Zabar. "De Schism," Sul. Serm. Scrip.: Thuan vi. 397). For a description of Zabarella's "De Schis.:" see his *Memorie* by Vedova (G).

4. *Massonius* in "Vit. Johann. IX." lib. 3, page 6, says, "The Bishops of Rome cannot even commit sins without praise."

5. *Cardillus*, in his defence of the Council of Trent, calls the Pope "an earthly God" (*terrenus Deus*).

6. *Turrecrema* (2, ii.) and *Barelay* (219), say that "Doctoreculi sine aliquo fundamento volunt adulando, eos quasi æquiparare Deo," viz., to make the Pope equal to God.

7. *Caron* (34) and *Giannone* (x. 12) declare the Pope is by these "esteemed a God who has power in heaven and earth," while the "Pope is God's Vice-Regent, and occupies the place, not of a mere man, but of the true God." (*Non puri hominis, sed veri Dei*) according to the Canon Law, say *Pithou* (23), *Decret. I., Tit. vii., c. iii.*, *Gibert*, II. 9, *Durand* I. 51, *Jacobatius*, vii., *Barelay*, 222—and Pope *Nicholas I.* declared that "the appellation of God had been conferred by Constantine on the Pope, who, being God, cannot be judged by man" (*Labbeus* ix). See also *Dist.: 96, Can. 7 Satis evidenter. Decret. Gratian. Prima pars.*

8. "The Pope and Christ constitute one tribunal, so that, sin excepted, the Pope can do almost all that God can," says Jacobatius (3) who continues: "None dare say to the Pope, any more than to God, 'Why doest thou this?'" (see also Extrav. Tit. iv.)

9. "Cardinal *Bellarmino* affirms "Si Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur ecclesia credere vitia esse bona, et virtutes malas" (iv. 5), viz: were the Pope to err by ordering evil or prohibiting good, the Church would be bound to believe vice to be good and virtue evil."

10. The Canon Law (Decret. Greg. III., 8, iv.), says, "Possumus supra jus dispensare."

11. The *Archbishop of Petrace* said to Pope Leo that he as Pontiff "possessed authority over all powers whether in heaven or in earth" (tam cœli quam terræ, Labbeus, 19, 924).

12. At the inauguration of a Pope he is placed on the high altar, while the Te Deum is sung before him; he is embraced by the cardinals, versicles and a prayer chaunted, and this, which is termed "The Adoration"—as it is officially called—being over, he descends from the altar. This was done at the inauguration of the present Pope Pius IX.

This "symbol," and the above references, certainly lead to the belief that the attributes of Divinity have been claimed for the head of the Church of Rome.

13. Quirinus, in his "Letters from Rome on the Council," says (page 284): "Some time before the indication of the Council, in 1866, Pius himself formally asserted in the most significant terms, and in presence of a numerous assemblage of foreigners, who had come to offer him their homage, his true attitude towards the world and the bishops, whether assembled or dispersed. He spoke in French, and in words carefully prepared beforehand; and I give the speech precisely as it was reported, with the reporters' name subscribed, in the *Monde*, the *Union*, and the *Observateur Catholique*, of April 1, 1866 (p. 357): 'Alone, despite my unworthiness, I am the successor of the Apostles and the Vicar of Jesus Christ, alone I have the mission to conduct and direct the bark of Peter. I am the way the truth and the life. (Je suis la voie, la vérité, et la vie.)'"

14. In the collection of the present Pope's speeches published at Rome by Don Pasquale de Francisca and sold at the Propaganda (a compilation of which he says "eyes and ears far superior to his own had revised and approved the entire collection"), the author thus speaks of Pius IX. as divine: "Receive as from the hands of angels this divine volume of the angelic Pius IX. He is the living Christ; he is God that condemns" (p. 4 and 17). Time and space prevent our giving further extracts.

15. We find another valuable and curious authority incidentally given in the well-known work on the "English Language," by George Marsh:—

"While Charles V. of France in the great schism of the 14th century, a little before the close of his reign, was making, as Froissart says, 'a specyall commandment throughoute his realme that every manne shulde take and repute Clement for Pope, and that every manne shulde obey him as God on erthe' (Froissart, Lord Berner's transla-

tion, I. c. 345), Wycliffe, cheered and sustained by many of the nobility as well as commonalty of England, was impressing upon Urban, then recognized by the English nation as the lawful incumbent of the Papal throne, the lesson that Victor Emmanuel and Garibaldi are, with stronger means of moral suasion, inculcating on a stiff-necked successor of Urban to-day.

This ascription of Divine authority and honours to the Pope is of frequent occurrence, both in the Chronicle of Froissart, who was an ecclesiastic, and in the writings of secular Continental authors in the Middle Ages.

Indeed it is so well understood to be a homage acceptable to the Bishops of Rome that even Moslem monarchs appear to have used it in the complimentary addresses of their letters to the Pontiff when they had a favour to ask.

During the Pontificate of Innocent VII. a son of Mohammed the Conqueror—the accomplished Prince Djem, or Zizim, as he was often called in Europe—who had fled from Turkey after his father's death to escape the certain doom which impended over the head of the brothers of the reigning Sultan, was inveigled into the power of the Grand Master of the Knights of Rhodes by a safe-conduct and thrown into prison.

The mother and sisters of Djem retired to Cairo and asked the intercession of Abd-ul-Aziz, "Soldan, of Babylon," for the release of the captive.

Abd-ul-Aziz invoked the intervention of Pope Innocent VIII. in a curious epistle, a translation of which is found in Arnold's Chronicle, reprint of 1811, pp. 159—1860. The letter is addressed:—

"Unto the most holiest and favorablist Prince in erthe, Vicary and Lieftenant of Christ, evermore-during Lord Innocence VIII . . . ; extirpator of synners. . . . the stede of God using in erthe." And elsewhere in the letter the Pope is styled, "As in a manner a God on erthe and the sacred brethe of Christ."

The subsequent details of this affair are worth adding, as an illustration of the somewhat unfamiliar history of the times. Djem was surrendered by the Grand Master to Innocent VIII. and kept under surveillance by that Pontiff. Innocent was succeeded by a more celebrated "extirpator of synners," Alexander VI., who treated the unfortunate Prince with greater rigour, and soon received—perhaps invited—proposals from Sultan Bayezid II. for his assassination, and from Charles VIII. of France, who wished to use him as an instrument in a war with Bayezid, for his purchase.

After some higgling about the terms, his Holiness accepted the proposals and money of both monarchs, and honourably redeemed his pledges, by first administering a dose of poison to Djem, and then delivering him over, while yet alive, to the King of France.

Innocent was so little ashamed of his conduct in the matter, that he caused to be struck, or rather cast, a medal in commemoration of the bargain by which he engaged to act as the jailor of Djem, or, perhaps he, to use a phrase of our day, merely accepted as a *fait accompli* the coining of the medal by some devout contemporary. Among the other treasures by which he was bribed to this honourable stipulation, Bayezid sent him a real or fictitious emerald with the portraits of Our Saviour and of St. Paul engraved upon it.

This rare medal, which is about 3 1-3 of an inch in diameter, and in the specimen before me of gold, very thickly cast on a copper blank, has upon the obverse the head of Christ, with the legend "IHS. XPC. SALVATOR MUNDI," or of St. Paul, and on the reverse is this inscription in Latin worthy of the subject :

"Presentes Figure ad Similitudinem Domini Jhesu Salvatoris
Nostri et Apostoli Pauli in amiraldo impresse per magni theuceri
Prædecessores antia singulariter observato misse sunt ab ipso
Magno theucero S.D.N. Pape Innocencio Octavo pro singulari
Clenodo ad hunc finem ut suum Fratrem captivum Retineret."

It is remarkable that this ascription of divinity to the head of the Romish Church, after having fallen much into disuse, should have been revived in the days of the present Pope. The Ultramontanist journals freely employ it; and Bedini, Archbishop of Viterbo and Toscanella, now Cardinal, in a recent Pastoral (1861) addressed to his diocesans, not only calls Pius IX. 'Christ's Vicar on Earth,' but asks the faithful to deposit their tribute of Peter's pence 'at the feet of the persecuted Man-God'—'ai piedi del perseguitato Uom Dio'—thus applying to the Pope the name by which the fathers of the Church expressed the incarnation of the Divinity in man.

'Christ was to them the *the-anthropos* or *the-andros*: to Cardinal Bedini Pius IX. is the Man-God."

See "The Origin and History of the English Language," by George P. Marsh, pages 5, 7, and 35; and also Bruy II. 100: Walsh p. ix.: Labbœus viii. 666.

16. *Lainez*, at the Council of Trent, declared, "The Pope has the power of dispensing with all laws, and has the same authority as the Lord."

17. *Paccius*, in the 5th Council of Lateran (9th session) averred of His Holiness, "Thy divine Majesty's glittering brightness dims the weakness of my eyes."

18. In the 6th session the Bishop of Modrusium speaks of Pope Leo, as "the lion of the tribe of Judah, the root of David. . . . On thee, O most blessed Leo, do we fix our hopes as the promised Saviour."

19. *Barclay* says (cap. xxvii., 218): "Writers on the Canon Law say the Pope and the Lord are the same, so he has all power in heaven and earth . . . they attribute all power, Divine and human, to the Pope," and cites Petrus Bertrandus, Pius V. and Cardinal Casa's statements in support of his own.

20. *Jacobatius* (III.) says: "The Pope can be judged of none but God," and He can make nothing of anything, changing even the nature of the thing. (See also Extrav. De Tran., c. I., q. 6.) But the worthy Cardinal abounds in these extravagant attributes of power to the Papacy.

21. In *Labb.* (19.920-927) and *Du Pin* (3.602) we find it stated of him, "Tibi data est, omnis potestas, in celo et in terra, super omnia regna mundi sedens. Potestas supra omnes potestas cœli, quam terræ."

Surely we may say, as Gerson did of the Popes in the 15th century (De Con. Gener. Oper. v. ii., p. 27.) "In imitation of Lucifer, they wish to be adored as gods."

We will, however, give a few more specimens of this profane adulation.

22. In the *Decretals of Gregory IX.*, lib. xxxiii., p. 424, we find it

laid down that "there is the same difference between Popes and Kings as between the Sun and Moon." Also (liber I. De translat. Epis. tit: ix.) that, "It is not man but God who separates those whom the Roman Pontiff (who acts, not as a mere man, but rules in the place of the true God on earth) may release for the necessity or good of the Church, and this, not by human, but rather by Divine authority. . . . He is in the place of the true God (*Veri Dei vices*). . . . Thus he can also change the nature of things—can make anything out of nothing [*de nihilo aliquid facere est jus novum condere*] wherefore, in those things which he wishes, let his desire be a sufficient reason (*Stat pro ratione Voluntas*)—out of injustice he may make justice by correcting and altering the Law."

A truly convenient maxim!

23. *Bellarmino* says again (*De Concil. Auctor.*, lib. ii., c. 17): "All those titles which are attributed to Christ in the Scriptures, and which prove that He is over the Church, the same are all to be attributed to the Pope"—and calls the Pope "High-Priest, prince of priests, Vicar of Christ, foundation of the building of the Church, Head of the body of the Church, Bride-groom of the Church, Keeper of the vineyard of God, &c., &c." (*De Rom. Pontif.*, lib. ii., c. 31.)

24. In the 7th Session of the Lateran Council (1513) *Balthazar del Rio*, prothonotary Apostolic, thus addressed His Holiness: "As the Lion is the King of Quadrupeds, thou art another Lion; not only a King over men, but the King of Kings and actual Monarch of the kingdoms of the earth; other sheep, which are not of thy fold, thou shalt bring, allure, and call thither; gird thou, therefore, thy sword upon thy thigh, O! Most Mighty One." (*Labb. and Cossart*, tom. xiv.)

25. We have alluded above to the speech of *Antonius Paccius*, in the 9th Sess. of the same Council, but did not give the following phrases of the worthy Father: "I am not ignorant that *all* power is given to thee alone, in heaven and in earth, by the Lord . . . so that in thee, the one true and legitimate Vicar of Christ and God, that prophecy shall again be fulfilled—all Kings of the earth shall worship him, all people shall do him service." (*Labb. and Coss.*)

26. In *Roscoe's* Life of Leo X., he alludes to the inauguration of the notoriously infamous Pope Alexander VI., and to the way in which he was "hailed as a God." As a proof, we give one specimen (from *Corio's Storia di Milano*, par. 7., p. 888) of the inscriptions which decorated the streets:—

"*Cæsare Magna fuit, nunc Roma est maxima, Sextus
Regnat Alexander: ille vir, iste Deus.*"

27. In "A Tour thro' Italy," by the Rev. J. Chetwode Eustace, a Priest of the Church of Rome, he thus writes of the "Adoration" of the Pontiff: "The next ceremony . . . is that called 'The adoration of the Pope;' it takes place almost immediately after his election, when he is placed in a chair on the altar of the Sixtine chapel, and there receives the homage of the cardinals; this ceremony is again repeated on the high altar of St. Peter's." He goes on to explain that he does not object to the word "*adoration*," though he "might wish it otherwise applied," neither does he object to the throne; as a devout believer he can swallow this and much more; "but," says he, "why should the altar be made his footstool? The altar—the beauty of

Holiness, the throne of the victim Lamb, the mercy-seat of the temple of Christianity,—why should the altar be converted into the footstool of a mortal ?” Yet, though he dislikes the ceremony, he defends those who practise it, owing to the difficulties of altering an ancient rite, and because no one acquainted with the virtues of the Pontiffs would “suspect them of want of humility”—(This is truly delicious !)—yet he winds up with the words : “*It ought to be suppressed.*”

28. The Abbé Fleury gives the following description of this “Adoration” of Pope Pius II. :—

“Le Pape fut conduit dans l’Eglise de St. Pierre, et après être monté sur le grand autel, aux pieds duquel sont les tombeaux des saints apôtres, il s’assit sur le trône qu’on lui avait préparé, et y fut adoré par les Cardinaux, ensuite des Evêques, et enfin de tout le peuple qui vint en foule lui baiser les pieds.” (Histe. Eccles., tom. xv. liv. 3.)

29. Monseigneur Mermillod, in a sermon preached during the Council, and reported in the “*Times*,” in July, 1870, declared “that our Saviour had gone through three Incarnations ; first, He came in the flesh, then He chose the medium of bread and wine, and now He is once more on earth in the Vatican in the person of an aged man ;” and in the January, 1875, number of the *Quarterly Review*, our readers will find many similar phrases in the speeches of the present Pope, which are there reviewed.

These quotations might be multiplied extensively, but such are some of the proofs of the length to which Ultramontanism may carry its rotaries ; yet, in the letters to which we have referred above, Cardinal Manning boldly says, that for any one “who affirms that the Head of the Catholic Church claims to be the Incarnate and visible Word of God, I have really compassion. Either he sincerely knows no better, and, for such exceptional want of knowledge, is worthy of all pity ; or, knowing better, he is an object of compassion for graver reasons. . . . A writer, who believes that the Vicar of our Lord claims to be the Incarnate Word, has given to the world the measure of his knowledge, or of his fairness, or of both.”

Now we ask our readers whether, after the evidence put before them, they consider this distinct denial to be correct ? All our authorities are from the Canon Law and learned ecclesiastical writers with whom Cardinal Manning cannot but be familiar, and all, most distinctly confer on the Pope, titles and attributes which we cannot but call it profane and blasphemous to apply to any earthly being, but which have been persistently repeated during centuries, as a means of inculcating the blind submission to the Pontiff, which it has always been the great object of the Church of Rome to promote, and which has culminated in the promulgation of “Papal Infallibility.” Mere audacious denials, however well they may suit the darkened intelligence of Italy or Spain, will not do in this country, where we are happily free to examine these things ; and we now leave this subject with the strong conviction that we must, in controversy, not only take nothing for granted, but demand and closely examine the authorities for every statement made by the members of that political corporation,—the Church of Rome.

We must just give a few words explanatory of the three Medals* of which we give engravings, because they are clear proofs that the

* They may be seen at Mr. Lincoln’s, the well-known coin dealer and antiquary, of 462, Oxford-street, London.

Popes themselves have acknowledged and accepted the attributes and titles above given.



The First is a Medal of Alexander VII., on which the *Papal Chair*, crowned by the *Tiara*, is termed "*The Rule of Faith and Foundation of the Church.*" It is supported by high ecclesiastical dignitaries, above the altar and above the cross, so that the throne of the Pope is made superior to the throne of Jesus Christ, while the angels bearing the keys of Paradise and the fisherman's ring, and others adoring, are around—not the altar—but the *Papal Chair*!



The Second is one of Martin V., on whose head the *Tiara* is being placed in the presence of adoring spectators, which ceremony is explained by the motto "*Whom they create, they adore: at Rome.*" Either they are here making Martin a Pope (and to adore him is idolatry) or they make him a God, which is blasphemy.*



* There are similar ones of other Popes, such as Leo X. (1513), and Adrian VI. (1522).

The Third was struck by Calixtus III., and represents earth and seas, surmounted by the cross; but yet *above* that sacred emblem, pierced, as we see, with the nails of Calvary, soars again the Papal Tiara high above everything, and refulgent with heavenly glory. Were we in any doubt as to the meaning of this device, we have it in the motto—"All kings shall serve it." Possibly, in allusion to his own claim for regal rights over Naples, and his attempts to place his nephew on a royal throne.

These medals are all described in the work "Numismata Pontificum," by Bonanni, the learned Jesuit, published in 1699, with the sanction of the General of that Order, and of the Pope's Apostolic Chancellor.

C. P. S.

The Freemasons and Ultramontanism.

WE are favoured with the following able observations, by Richard Nugent, Esq., addressed to a friend, on the correspondence* between the War Office and the Rev. Dr. Badenoch, on the refusal, by a Roman Catholic Chaplain, to bury a Roman Catholic Soldier, on the ground that he was a Freemason:—

With respect to this correspondence, I cannot say how obliged I am to you for the opportunity of reading the great Judicial Deliverance of the Privy Council in the Canada case. Though I was a means of enabling the appellants to proceed to the hearing, I had not read the judgment *in extenso*. It was enough for me to know that those for whom I was interested had triumphantly gained the day, and that the principles of religious liberty *versus* priestly domination had been amply vindicated.

With your permission I will make a few observations on that judgment *apropos* of our discussion the other evening on the refusal of a military chaplain to bury a Roman Catholic Freemason soldier, and the applicability of the case to it. In the first place, let us examine the position of the Roman Church in Canada. That is (1) settled by the articles of capitulation, 1760; (2) confirmed by the Treaty of 1763; and (3) ratified by Act of Parliament (14 Geo. III. c. 83).

Under these instruments, the free exercise of the Roman religion in Canada in all its rights "in as ample a manner as they were enjoyed under the most Christian king," (of France) was secured to all its members.

But it is material to notice that this concession is guarded and limited by two important principles:—(1.) It is only conceded "so far as the laws of England permit; and (2.) is only to be exercised "subject to the king's supremacy, declared and established by an Act made in the first year of the reign of Queen Elizabeth."

These are conditions external to the Church, so to speak. But there is another internal to her, and which, as matters now stand, vitally effect her secured status.

This is, that the concession was made to the Roman Church *in statu quo ANTE*, as the rights were enjoyed and the privileges were exercised under "the most Christian king," subject "to the sacred decrees and canons received in this realm (France), the rights, fran-

* See March No., page 36.

chises, liberties, and privileges of the Gallican Church, the concordats, edicts, and ordinances of the king and the *arrêts* of his Parliament."

As to the status of the Roman Church in Canada, you assume, "that it is there a *quasi* Establishment, and that it was for this reason that the Judicial Committee interfered; whilst *here*, on the *contrary*, the Roman Church is like any other Dissenting community, a voluntary Church, its members subject to its own rules and Government, to which they, in belonging to it, had voluntarily bound themselves, and that, therefore, the State could not, and would not, interfere in its internal organisation."

To begin with the proposition that the State will not interfere in the internal organisation of voluntary bodies or Churches. This is true as a general principle, but it is subject to important limitations. First, the rules for the internal government of the body must not be contrary to general public policy; and, second, any member of any voluntary church or association, feeling himself aggrieved by the action of the body to which he belongs, has an absolute and inalienable right to appeal to the laws of his country for redress. His appeal will be received as a matter of right, the rules of the body will be subjected to judicial investigation and construction, and the application of those rules to the particular case judicially determined.

We have several cases on the books to exemplify this principle. There is one heard before Lord Hatherley, Lord Chancellor, on appeal, in the case of a Baptist minister and his congregation, which settles, or rather confirms, the law; and some years ago there was a very remarkable case tried in Ireland, before the late Judge Crampton, in which a Roman Catholic parishioner brought an action against his priest for libel, in denouncing him from the altar as a Freemason. The defendant pleaded privilege, the judge held there was none, and it went to the jury, who gave a substantial verdict for the plaintiff.

And surely common sense would hold fast by such a principle. Otherwise, what would happen? We should have an innumerable number of so-called "Church Courts" exercising exorbitant and irresponsible powers over their unhappy members. Instead of the sound principle of law, that wherever there is a wrong there must be a remedy, we should have intolerable wrongs grow up in our very midst without redress and without remedy. In such a lamentable Babel of confusion what would become of that fundamental principle of our constitution—that paladium of British liberty—that "the Sovereign hath the chief power in this realm, unto whom the chief Government of all estates of this realm, whether they be ecclesiastical or civil, in all cases, doth appertain?"

Depend upon it, the law will not allow any man to be contracted, or to contract himself, out of his natural rights. To use the eloquent words of the Lord Chief Justice (Whiteside) in his judgment in the case of *O'Keeffe v. Cullen*:—"No matter who the ecclesiastic was who ventured to perform such an excommunication against an individual, he laid himself open to proceedings in the civil courts of the land." And, again:—"Can it be held that they (parish priests) had contracted, expressly or by implication, to forego all claims to justice? Are they

bound by an implied contract not to demand what is the birthright of the meanest criminal in the land—namely, to be heard before being condemned? Have they expressly or impliedly consented to be the only and melancholy victims of despotic power existing in a free country?" (Judgment, p. 53.)

And to this I would add the judgment of the Privy Council in the case before us; after stating, "That forfeiture of the right to ecclesiastical burial, involving these consequences ('degradation, not to say infamy') may be legally incurred, is not denied by the appellants. Their contention is, that it was not so incurred by Guibord; that, according to the law of the religious community to which he belonged, he retained at the time of his death his right to be buried in the larger portion of the cemetery in the usual manner." (p. 18.) Their lordships then quote the language of one of the judges in the court below in favour of the respondents, and then pronounce upon it as follows (p. 19):—"If this passage is to be taken to imply that it is competent to the Bishop to deprive a Roman Catholic subject of his rights by pronouncing against him *ex mero motu* ecclesiastical penalties, their lordships are of opinion that the proposition is too wide. They conceive that, if the act be questioned in a court of justice, that court has a right to enquire, and is bound to enquire, whether that act was in accordance with the law and rules of discipline of the Roman Catholic Church which obtain in Lower Canada; and whether the sentence, if any, by which it is sought to be justified was regularly pronounced by an authority competent to pronounce." (See also pp. 20, 21, and 27.) Their lordships further added that if modifications of that law, "which governed the French province of Quebec have been introduced since the cession, they must have been the subject of something tantamount to a consensual contract binding the members of that religious community, and, as such, ought, if invoked in a civil court, to be regularly proved." (P. 19.)

Now let us examine your other argument, that the Roman Church is in Canada a *quasi* Establishment, and as such the Judicial Committee felt bound to exercise its powers. On this head we are left to no mere unproved averment, the judgment itself shall be its own testimony. "Their lordships (p. 17) do not think it necessary to pronounce any opinion upon the difficult questions which were raised in the argument before them touching the precise status of the Roman Catholic Church in Canada. It has, on the one hand, undoubtedly, since the cession, wanted some of the characteristics of an Established Church; whilst, on the other hand, it differs materially in several important particulars from such voluntary religious societies as the Anglican Church in the Colonies, or the Roman Catholic Church in England." For instance, certain payments from its lay members are secured to its clergy by law and statutes. "These rights of the Church must beget corresponding obligations, and it is obvious that this state of things may give rise to questions between the laity and clergy which can only be determined by the municipal courts." And now hear their lordships' judgment on this point:—"It seems, however, to their lordships to be unnecessary to pursue this question, because even if this Church were to be regarded merely as a private and voluntary religious society, resting only upon a consensual basis, Courts of Justice are still bound,

when due complaint is made that a member of the society has been injured as to his rights, in any matter of a mixed spiritual and temporal character, to inquire into the laws or rules of the tribunal or authority which has inflicted the alleged injury." Is not this decisive? Need we add another word?

Your last point was, that whilst their lordships ordered Guibord to be buried in the ecclesiastical portion of the cemetery, they did not order him to be buried with religious rites. This is quite true; but the answer is conclusive. Their lordships were not asked for such a judgment, but they expressly reserved the question. They say (p. 27) "they do not think it necessary to consider whether . . . they would or would not have had power to order the interment of Guibord to be accompanied with the usual religious rites, because the widow finally forewent this demand, and counsel at their lordships' Bar have not asked for it, and also because the Curé is not before them in his individual capacity." And they further wind up their judgment on this matter with something like a very solemn warning (p. 28). "If, as was suggested, difficulties should arise by reason of an interment without religious ceremonies in the part of the ground to which the mandamus applies, it will be in the power of the ecclesiastical authorities to obviate them by permitting the performance of such ceremonies as are sufficient for that purpose, and their lordships hope that the question of burial, with such ceremonies, will be reconsidered by them, and further litigation avoided."

With reference then to the refusal of a Roman Catholic Military Chaplain to perform the rights of sepulture over a Roman Catholic soldier, on the ground that he was a Freemason, and therefore, *ipso facto*, excommunicated, I will quote, not my own language, but that of one of our highest Constitutional Magistrates:—"The Freemason soldier being refused Christian burial by a chaplain paid by the State is nothing less than the execution within the realm of England of the Papal mandate. It is, to my mind, an audacious challenge to the authorities, and, if it be submitted to, other aggressions will assuredly follow. It is true the Pope has denounced Freemasons, but is that any reason why a paid chaplain in her Majesty's service should be permitted to refuse the corpse of one of her Majesty's Roman Catholic soldiers Christian burial? You are entirely in the right; and the question must not be allowed to rest until a satisfactory settlement is come to. The Prince of Wales is a Freemason; so is the Duke of Abercorn; so was the late Duke of Leinster; and to class such personages with the Carbonari of Italy and the Ribbonmen of Ireland is too shocking." And the Privy Council thus unmistakeably speak (p. 26):—"No evidence has been produced before their lordships to establish the very grave proposition that her Majesty's Roman Catholic subjects in Lower Canada have consented, since the cession, to be bound by such a rule as it is now sought to enforce, which, in truth, involves the recognition of the authority of the INQUISITION." Surely it has not yet come to pass that an English Government can be found who will consent to be the executors within the realm of Papal mandates, or who are prepared, in the light of day, in the face of Parliament and people, to recognise the authority of that terrible tribunal—a tribunal never admitted but always repudiated by the laws of England. "And so," to use the language

of the great Statute of *Præmunire* (16 R. II., cap. 5, 1392), "The Crown of England, which hath been so free at all times that it hath been in no earthly subjection, but immediately subject to God in all things touching the regality of the same Crown, and to none other, should be submitted to the Pope, and the laws and statutes of the realm by him defeated and avoided at his will in perpetual destruction of the Sovereignty of the King our Lord, his Crown, his regality, and of all his realm, which God defend."

RICHARD NUGENT.

Notes from Abroad.

GERMANY.

An important meeting has been held at Fulda of the Ultramontane Bishops, at which a document was agreed upon protesting against the action of the Prussian Parliament to withdraw state grants from those who will not obey the civil law. This document has been addressed to the German Emperor. The following is the text of the reply of the Emperor's Ministry, by order of the Emperor:—"Berlin, April 9, 1875.—His Majesty the Emperor and King has deigned to charge the Ministry with the reply to the petition addressed to his Majesty on the 2nd instant by the Prussian Bishops assembled in Fulda. In fulfilling the Imperial instructions we cannot avoid expressing our astonishment and regret at the fact that ecclesiastics of such high positions as the right reverend Bishops could make themselves the vehicle of an assertion that it would be in Prussia a denial of the Christian faith to promise obedience to such laws which in other German and foreign States have been obeyed for centuries, and are still most readily obeyed by the Catholic clergy and their ecclesiastical superiors, an unconditional obedience to which continues to be sworn there by the Catholic clergy by a sacred oath. None the less remarkable and untrue is the assertion that the laws, against which recently the disobedience of the Bishops has been directed in Prussia only, forbid the proclamation of the Divine truths. With regard to the right reverend Bishops mentioning that improvements of salary are at the present being granted to the clergy of other denominations, which did not at the same time benefit the Catholic clergy, a superficial glance at the Bills before and the debates of the Diet would have sufficed to convince the right reverend Bishops themselves of the untruth of their assertion. It can just as little be unknown to the right reverend Bishops that the measure which they ask his Majesty not to sanction, at the same time using offensive expressions about its contents, could only have reached the Diet with the Imperial consent. The demand that his Majesty should, notwithstanding, refuse his sanction, after it had been adopted by the Diet, is the more strange, since the right reverend Bishops themselves will not believe that the grants, the suspension of which is in question, would have been ever made, or at their bestowal the right had been reserved to the Bishops and clergy to be obedient or not to the laws of the State, according to the Papal will. With regard to the petition calling the law which withdraws the State grants a source of unspeakable affliction and peace-disturbing confusion, those

among the right reverend Bishops who in the year 1870, before the proclamation of the Vatican resolutions, saw that such conditions would arise from those resolutions, and announced this publicly in eloquent terms, should ask themselves if they, by a true and firm maintenance of their convictions, would not perhaps have been able to preserve our Fatherland from the confusion and disturbance of peace which they themselves warningly prophesied, and which we now with them deplore. We request your grace to kindly communicate this letter to the signatories of the petition.

"(Signed)

"THE STATE MINISTRY."

Rumours of war are also afloat. The alarm was first sounded by the *Berlin Post*, and is endorsed in a modified tone by other German authorities. It is certain that the Ultramontane parties in France, Germany, Italy, and Austria are preparing for such a contingency. France is arming to the teeth. The Ultramontane will take advantage of the first political crisis to stir up a war. No doubt the Ultramontanes in England will assist. The League of St. Sebastian seems to have such an emergency in view, and it is believed they are busily recruiting both in England and Canada. So palpable is the action of the League in Canada that the Government of the Dominion has been obliged to introduce a "Foreign Enlistment Act" to check the enrolling of members.

Measures are also in progress for suppressing monastic and conventual institutions in Prussia.

SPAIN.

The retrograde and Ultramontane action in Spain has had the effect of banishing several of the Professors of the University of Madrid. The united representatives of the various Evangelisation Societies of England, Scotland, Germany, and the United States in Madrid have also protested against the change in the Marriage Laws, which would restore the usual intolerance of the Vatican in respect to marriages of those who may leave the Church of Rome or Protestants.

ITALY.

Father Curci, of Florence, who is said to be the directing mind of the Jesuits, has published a pamphlet advocating a new direction of operations in order to get possession of the people. The alliance of the Vatican with Democracy is not new, nor confined to Italy. This course of action is vigorously pursued in the United States of America, in Lower Canada, in Ireland, and in England.

HOLLAND AND BELGIUM.

The German Government has been obliged to open communications with Holland in consequence of a large number of the Jesuits expelled from Prussia residing in Holland, and carrying along the frontiers an agitation against Germany. We fear a similar agitation is being carried on in England by those who have come to our own country. The Belgian Government has been obliged to declare that if the German Jesuits should purchase a property near Verviers it will declare that the law relating to foreigners must be applied.

The Protestant Educational Institute.

DISTRIBUTION OF PRIZES AT CLAPTON HOUSE.

An interesting meeting has just been held at the Institute for the Education of Clergymen's Daughters, Clapton House, to present prizes to those young ladies who had competed at a written examination for the prizes offered by the Protestant Education Institute. The subjects of examination were Protestant lectures which had been delivered during the session by the Rev. R. Maguire. Lady George Hamilton presided and presented the prizes. There were also present the Rev. W. Baker, Rev. W. B. Bucke, Rev. Mr. Davison, Rev. R. Maguire, Rev. Dr. Badenoch, and other friends. Mr. Maguire stated that the papers were very superior, especially the one which was entitled to the first prize. The following are the names of those young ladies who obtained prizes:—First Prize, £5, Miss F. M. Holland; Second Prize, £3, Miss E. Matthey; Third Prize, £2, Miss E. Kent; Fourth Prize, £1, Miss F. Miller; also books to Miss B. Ferrier, Miss E. L. Hammond, Miss M. Holdsworth, Miss M. S. Barton, Miss A. G. Douglas, Miss E. S. Charlton, Miss Mary Pinkerton, Miss E. S. Warner, Miss Edith Yate, Miss S. Reynolds, Miss C. S. Yate, Miss M. H. Shaw, and Miss Louisa L. Crampton. The Rev. Dr. Badenoch, in moving a vote of thanks to Lady George Hamilton for presiding on this interesting occasion, stated that Lord George Hamilton would have been present, but was prevented by official duties; also that Lord Claud J. Hamilton was also prevented from attending. He also stated that upwards of 3,500 students had attended the Institute's classes during the past year, thus bringing up the number of students who have attended its classes during the past eight years to 30,000, who have received instruction in the principles and history of the Reformation. A cordial vote of thanks was also moved to Miss Brown, the lady superintendent, and the Rev. W. Baker, of Ram's Episcopal Chapel, Homerton, for their kind services in connection with the Class during the Session. It may also be mentioned that the paper of the young lady who gained the first prize was of such high merit, that although she had gained a money prize she would not be excluded from competing next year at any of the Institute's classes.

LIVERPOOL.

DISTRIBUTION OF PRIZES.

The prizes to the Protestant Class, conducted by various clergymen in Rev. Dr. Taylor's Church, have been distributed at a public meeting in the Liverpool Institute, Mount Street. James Hakes, Esq., occupied the chair, supported by the Rev. Dr. Taylor, Rev. R. Hughes, Rev. W. F. Stubbs, Rev. D. Rycroft, Rev. J. Burbridge, Rev. R. Oates, Mr. G. Thomson, of the Protestant Educational Institute, and others. The Chairman (Dr. Hakes) stated that no more interesting or important subject could be brought before the Christians or inhabitants of the country than the questions which were discussed at these Protestant Educational Classes. The Rev. Dr. Taylor endorsed the views of the chairman, and said there never was a time in the history of England when it was more important that their young people should be taught in the subjects of Protestantism as opposed to Romanism and Ritualism, and to understand thoroughly the cardinal truths of the

Gospel. The Rev. R. Hughes and the Rev. D. Ryecroft also addressed the meeting. Mr. Thomson distributed the prizes as follows:—First prize, £4 (made £5 by the gift of £1, by Dr. Taylor), Austin Taylor; Second Prize, £3, F. W. Knight; Third Prize, £2, Miss Margaret S. Smith; Fourth Prize, £1, Joseph Porsfield; also Special Prize of books to Miss Emily Chubb, who would have gained the first prize had she not obtained a money prize at a former competition. Prizes in books were also presented to Edwin Morris and Evan Owen. A vote of thanks has been voted by the Committee of the Institute to the following clergymen, who delivered lectures to this Class:—The Rev. Drs. Taylor, Harrison, Hodgins; and the Rev. D. Ryecroft, R. Hughes, H. Sutton, and H. P. Linton.

Golden Opportunities.

To the Editor of the Armoury.

DEAR MR. EDITOR,—A small matter, (and yet not so small after all,) has occupied my mind for some time past. In connection with many Places of Worship and Sunday Schools, there is a Young Men's Sunday Afternoon Bible Class. Too much importance cannot be attached to these classes, and the opportunities, *golden opportunities*, which they afford, for usefulness in all good movements, ought not by any means to be overlooked, and having the honour to be the Secretary of such a Class I may therefore speak with some authority. The particular opportunities to which I wish to draw the attention of your "Young Men" readers, are those which enable subjects to be introduced for discussion, which are connected with the Romish Controversy.

The ignorance, the lamentable ignorance, of young men upon these subjects, is so frequently apparent, that it is quite unnecessary to elaborate upon it. Now, there are large numbers of young men in London, and throughout the country, who have been trained in the classes of the Protestant Educational Institute, and, I doubt not, several of these belong to Bible Classes such as I have mentioned. I would urge upon them the importance of seizing these opportunities, and not only seizing them, but also making a *proper* use of them. Too much discretion cannot be used, neither can too little. It should be made a matter of prayer, and that Providence who has in the past watched over mankind, and is doing so in the present, will assuredly guide the speaker right, and some good seed may thus be sown.

As an instance of the ignorance of many young men, I may mention just one which has occurred in our class. A few weeks ago a young man read a paper to us on "Hypoerisy," the first part of which he devoted to a so-called complete exposure of the Jesuits, whom he declared to be hypocrites. I use the words "so-called," because I think it failed to be what it professed. This gentleman declared that while the Jesuits' footprints were to be traced in every part of the Church of England, the dissenting communities were almost without danger. I have since assured him of his error, but he still clings to his point, rejoicing in his fancied security. It is to remove such erroneous ideas as these, that I would urge upon the young men who have attended the classes of the Institute, the necessity of imparting to others the knowledge they have gained. I would remind them that

upon the rising generation depends the future of England, and England's religion. If the tree is properly trained and guarded, it will in its maturity be upright and strong, diffusing its leafy branches in the air, and forming a shade from the heat of the day; but if it is allowed to grow without that care and attention, it will become crooked, and its branches will trail on the ground, marring the beauty of the forest, and obstructing the pathway. To those young men who do not belong to such classes as those I have referred to, I would say a word. If you are not engaged in any particular and more important work for God on the Sabbath afternoon, I would impress upon you the importance of joining such a class, (they are now very numerous) and assist in the work of propagating correct ideas upon these all important questions; the amount of good you may do in this way cannot be too highly estimated. You have received instruction; I ask you to instruct others in those truths which all true Protestants hold dear. With the Master, I would urge you not to "hide your light under a bushel." My brethren, my last words are "freely ye have received, freely give."

I trust, Sir, that you may be able to find a corner in your admirable Magazine for the above, and remain,

Yours &c.,

COUSIN HUMPHREY.

Notice of Books.

The Privilege of Peter. By R. C. Jenkins, M.A. Henry S. King and Co., London.

This learned and able work presents, in as brief a form as possible, the arguments, legal and doctrinal, on which England, from the very first day of her existence as a nation, rested her opposition to the claims of the Papacy arising out of the so-called "Privilege of Peter." It discusses the doctrine of Infallibility in the light of the first six General Councils, and of the Western Councils of the fifteenth and sixteenth centuries, and its results as regarded by the Popes themselves. The work contains many valuable quotations from ancient authorities, and would form an excellent text-book on this phase of the controversy with Rome at the classes of the Protestant Educational Institute. The following petition to the Council of Constance, drawn up in the name of the people of England, will be read with interest. It illustrates the firm stand which our countrymen took to resent Papal pretensions in those early days:—

"We demand that the Vicar of Christ shall acknowledge, exalt, and promote no law so much as that of Christ. For Christ did not appoint Peter that the authority of the Gospel should cease, or that he should establish a law of greater authority, or that His Gospel should be less honoured by any of his successors than when it was first promulgated. Yet at this time the Gospel is no more taken for a law than are the verses of Cato or the proverbs of Seneca—except it be perchance that one word of Christ to Peter and his successors, 'Whatever ye shall bind on earth shall be bound in heaven,' &c. Would that those who so often allege, and so imperfectly understand, these words would not produce them in contumely of the law of Christ."

Trinitarian Bible Society,

96, NEWGATE STREET, LONDON, E.C.

INSTITUTED 1831.

THE ANNUAL SERMONS

WILL (D.V.) BE PREACHED ON

SUNDAY, the 25th of APRIL, 1875,

AS FOLLOWS:—

St. George's, Tufnell Park, Is- lington	11.0	Rev. W. McCALL, M.A., Vicar.
Abbey Road Chapel, St. John's Wood	11.0	Rev. W. STOTT.
Birt's Morton Church, Tewkesbury	{ 11.0 } 3.0	Rev. R. PILSON, B.A., Rector.
St. Luke's, Southsea	{ 10.45 } 6.30	Rev. B. D. ALDWELL, M.A., Vicar.
Snave Church, Kent	11.0	{ Rev. ED. WILKINSON, M.A., Ph.D., Rector.
Trinity Free Church, Gunnersbury	11.0	Rev. W. FRITH, F.R.G.S.
Gosberton Clough Chapel, Don- ington, Spalding	6.0	Rev. THOS. FLETCHER.

THE

ANNUAL MEETING

WILL (D.V.) BE HELD ON

TUESDAY EVENING, the 4th of MAY,

At the Freemasons' Hall, Great Queen Street.

The Chair will be taken at Half-past Six o'clock,

BY

GENERAL ALEXANDER.

SPEAKERS.

Rev. B. D. ALDWELL, Vicar of St. Luke's, Southsea.

Rev. F. HOARE, Vicar of Holy Trinity, Derby.

Rev. W. STOTT, Minister of Abbey Road Chapel, St. John's Wood.

Rev. HELY H. SMITH, Rector of Tansley, Matlock.

Rev. W. FRITH, Minister of Trinity Free Church, Gunnersbury.

EDWARD HARPER, Esq. (if in London).

The Trinitarian Bible Society

Is actively engaged in circulating FAITHFUL PROTESTANT translations of the Holy Scriptures in Spain by Bible Coach, in Portugal by Bible Tent, in Germany, France, Austria, Poland, Moravia, and Bohemia, by numerous and varied agencies. Wide doors of usefulness are continually opening to it, and it earnestly invites the sympathy and aid of all Christians in its glorious and important work.

THE SOCIETY was formed in 1831, by members of the British and Foreign Bible Society, who were anxious to avoid the appearance of concurrence in evils which they dared not countenance and could not remove.

The great evils against which the Society protests are

The Admission of Socinians,

ministers, and others, on a money qualification, as *ex officio* members of the Committee, and

The Circulation of Romish Versions,

Made from the Latin Vulgate, and containing systematic corruptions and mistranslations, which support all the chief errors of the Church of Rome, in

Great Britain and Colonies	Austria	Holland
France and Colonies	Spain and Colonies	Poland
Germany	Portugal and Colonies	South America
	Belgium	Canada

No less than eight editions (in twenty-one varieties) of these versions appear in their Foreign Catalogues, and are there advertised as

*“Catholic Translations,” and “For Roman Catholics, with the
approbation of the Bishops.”*

The corruptions referred to above, substitute “do penance” for “repent ;” the “*prayer of the priest*,” for “*atonement* ;” and contain many other perversions too numerous to quote here.

**All who wish to keep Romanism out of the CHURCH, should
aid this Society in keeping it out of the BIBLE.**

Pamphlets and papers on this most important subject, and full information, may be obtained on application to the Clerical Secretary, Trinitarian Bible Society, 96, Newgate Street, London, E.C.

Contributions—continued.

	s. d.		s. d.		s. d.
CHAMBERLAIN, per Mr. T. Mc-		Loveland, G. ...	0 3 0	RYAN, per Mr. T. McCand-	
Candler:—		Paynter, Rev. F. ...	0 5 0	lish:—	
Dowling, R. ...	0 2 0	Lewis, per Mr. G. Thomson:—		Bury, Rev. C. A. ...	0 10 0
Hale, Miss ...	0 2 0	Blaker, M. S. ...	0 5 0	Dashwood, T. ...	0 5 0
Spink, The Misses ...	0 5 0	Card, Henry ...	0 5 0	Harper, F. ...	0 5 0
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Candler:—		Lehman, J. ...	0 10 0	Rednap, Rev. Mr. ...	0 5 0
Andrews, G. T. ...	0 2 0	Lee, Miss ...	0 2 0	Riddett and Son ...	0 5 0
Bedloe, Mrs. ...	0 5 0	Mitchell, C. ...	0 10 0	Wicker, H. ...	1 1 0
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Beacombe, E. ...	0 5 0	Parsons, C. ...	0 5 0	McNally, Captain Hy. ...	1 0 0
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